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ABSTRACT

The Indians Into Medicine Program presents 20 brief biographies of American Indian/Alaska Native health professionals (17 men and 3 women) from 14 different tribal groups, to acquaint young Indian people with potential careers in health professions. The biographical sketches contain information on: age; tribal affiliation; family and educational background; early influences toward a medical career; professional career and areas of interest; professional memberships and honors; difficulties, discrimination or racial prejudice encountered; and opinions on health care for Indian people. Medical specializations of those described include: psychiatry (Drs. Joseph Ball, Sheldon Chicks, Johanna Clevenger, J. E. McAlister, James Thompson, H. C. Townsley); public health (Drs. Thomas Burch, Loretta Helle, Thomas E. Matheson); dentistry (Dr. George Blue Spruce); urology (Dr. Leslie Collins); ear, nose and throat, and facial plastic surgery (Dr. Custalow); industrial medicine (Drs. Loretta Helle, Thomas E. Matheson); internal medicine (Dr. Fred Kinny); surgery (Drs. Taylor McKenzie, Leslie Collins); obstetrics/gynecology (Dr. George C. Moore); radiology (Dr. Edward Pointer); teaching (Drs. Everett Rhoades, Thomas Whitecloud, III); anesthesiology (Dr. Constance Uri); orthopedic surgery (Dr. Thomas Whitecloud, III); neurosurgery (Dr. Charles Wilson). Photographs of 10 doctors are provided. A brief glossary defines medical terms used. (MH)

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AMERICAN INDIAN DOCTORS TODAY

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SECOND EDITION
VOLUME 1

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THE INMED PROGRAM

1976

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Any term in this book, followed by on asterisk *, is defined in the Glossary, beginning on page 45.

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AN INDIAN'S PRAYER

O Father
Whose voice I hear in the winds and
Whose breath gives life to the world,
Hear me.

I am a man before you, one of your many children.
I am small and weak.
I need your strength and wisdom.
Let me walk in beauty and
Make my eyes ever behold the red and purple sunsets.
Make my hands respect the things you have made,
My ears sharp to hear your voice.
Make me wise so that I may know the things
You have taught my people—
The lessons you have hidden in every leaf and rock.

I seek strength, Father,
Not to be superior to my brothers,
But to be able to fight my worst enemy, MYSELF.

Make me ever ready to come to you
With clean hands and straight eye, so that
When life fades as the fading sunset,
My spirit may come to you without shame.

Tom Whitecloud, II, M.D., Chippewa
1914-1972, Founding Member, AAIP

FOREWORD

The challenging world of the highest medical professions has been explored by many American Indians. In recognition of the individual efforts of these professional men and women, the Indians Into Medicine Program offers a collection of their biographies, records of enduring commitment otherwise unrecognized, known and shared only by a few.

All of the health professionals whose lives appear in this book have agreed to this publication, and many contributed personally to the biographies; each has endorsed the publication and wholeheartedly supports this effort to acquaint young Indian people with their potential careers in the health professions. If our book challenges you, then it fulfills its purpose. If you find these individuals and their professions fascinating, these American Indian physicians, dentists, and psychiatrists would not want it any other way. Let their stories offer testimony that medical education, difficult and demanding though it may be, is available for Indians and, with the support and assistance of those who care, is attainable.

Additional volumes are being planned for the future. The task of gathering biographies is great, but it seems small in comparison to the educational and motivational service we hope these books will render. The task seems smaller still in comparison to the recognition that American Indian people have succeeded in attaining by holding positions in the highest medical professions, and by continuing to make great achievements and contributions to those professionss

Bernard Kahrahrah
Director
INMED Program

DR. JOSEPH BALL

Joseph Ball was born in May of 1923 in Bremerton, Washington. He is a member of the Klamath Indian Tribe and grew up on the Klamath Reservation, where he lived until World War II. In 1942, he and his parents moved to Portland, Oregon, where they lived until returning to the reservation in 1946.

Joseph spent his first two years in high school at Chiloquin, a small town on the reservation. Apparently his parents felt the high school wasn't very good, because in 1948, Joseph went to live with relatives in Carson City, Nevada. He graduated from high school there in 1950.

After his high school graduation, Joseph started classes at Santa Clara University in Santa Clara, California. He had been directed by his parents toward that goal since childhood. He felt he had a competitive nature, and once he got into college, he "just kept going." He knew that he would go into a professional field of work, but was unsure of which area to pursue. In his third year of college, he decided to apply to medical school.

In 1954, Joseph graduated from Santa Clara University, and that fall began studies at the University of Oregon School of Medicine. He graduated in 1958 and is still the only Native American graduate from that medical school. He interned from 1958 through 1959 at Orange County General Hospital in California.

From 1959 until 1960, Dr. Ball worked for the Public Health Service (Indian Health) at Chemawa Indian School. During that year of work, he found there was too much government regimentation and too much structure that he didn't like. He decided to return to school and enter psychiatry*.

He began his studies at the Oregon State Hospital. After two years at the hospital, he returned to the University of Oregon Medical School for one more year. He completed these three years of intensive study and his residency in 1963. He now

has his private practice in Portland, Oregon.

Dr. Ball is a charter member of the Association of American Indian Physicians (AAIP). He is also a member of the Health Advisory Board for the Portland Indian Center, which is now being established in the Portland area. He serves on the Advisory Committee for Native American Health Careers for Oregon Regional Medical Programs.

Further, he serves on the Minority Committee of the University of Oregon Medical School, a regional medical program which helps to solve specialized medical problems in the area. Another institution with which Dr. Ball works closely is the National Mental Health Minority Grant Program. This organization is working to establish a regional research and development center in the Portland area. It will study Indian health problems, defining what the biggest problems are and what the best way is to solve them. He is a clinical instructor for the University of Oregon Medical School, Department of Psychiatry.

Dr. Ball is deeply involved in these Indian-related activities. He devotes much time and energy to improving health care and increasing health-oriented programs for Indian people.

DR. THOMAS BURCH

Thomas Burch was born in El Paso, Texas in 1918. Although he is Delaware, his ancestors were adopted by Cherokees and he is on their tribal roll. He voted in both the last Cherokee and Delaware tribal elections and so is considered a member of both tribes.

He spent most of his school years in California; however, he spent some of his grade school years in El Paso, New Mexico. While in El Paso, he lived with his grandparents.

After he graduated from high school, Dr. Burch remained in California where he attended the University of Southern California (USC). He stayed at USC for his B.A., M.A., and M.D. degrees. He entered the Public Health Service upon graduation from medical school.

Dr. Burch tells that he was most influenced by the book *Yankee Doctor in Paradise*, a story about an American doctor in the tropics. When he went to medical school, he decided that he wanted to study tropical medicine and diseases.

He enlisted in the U.S. Army after he entered USC Medical School, and the military paid for some of his costs. His undergraduate tuition was paid by the Noyes Scholarship, for families of World War I veterans. He also worked as a janitor to help meet expenses. He became a commissioned officer in the Army upon graduation from Medical School, but soon resigned as he took on a commission in the Public Health Service.

In 1946, Dr. Burch began work in Guatemala, a small third world country in central America, researching tropical diseases. In 1950, he moved his studies to Liberia, Africa, where he was Director of the Liberian Institute for Tropical Medicine.

While in Guatemala and in Liberia, Dr. Burch placed his emphasis on researching a form of filariasis, a disease which eventually leads to blindness. Later, he went to Venezuela where he was a consultant to the United Nations World Health Organization (WHO) which was studying the same disorder he had researched in Central America and Africa.

In 1958, Dr. Burch returned to the U.S. and enrolled in

Johns Hopkins University, a very highly respected medical school. Here he studied for and received his Masters in Public Health (MPH). The following year, while still with the PHS, he switched his research from tropical diseases to arthritis and rheumatism.

During the course of his research, Dr. Burch made two studies. The first was with the Blackfeet people in Northern Montana. Next he took a survey among the Pima of Arizona. The purpose of these two surveys was to compare the incidence of arthritis occurring in persons living in cold and hot climates. In this way, researchers could find out which type of climate had the greatest incidence or arthritis and how the climate affected the people who had it. It was while working with the Pima that Dr. Burch was asked to do a study on diabetes.

"That's when we discovered they had more diabetes than any other group of people in the world," he said. "Then we set up a permanent National Institute of Health office in Phoenix to work with it," he continued. The program also included studies on diseases of the gall bladder, and this work is still going on in Phoenix. Dr. Burch also worked with the Apache, Papago, and Cocopah while he was in Arizona.

In 1970, Dr. Burch saw his boyhood dream realized as the PHS transferred him to Hawaii and the Department of Health. When he retired in 1971, he remained with that Department.

Thomas Burch is married, has a daughter, one son, and one grandson. His wife is a marine zoologist, a scientist who studies animal life in the ocean. Burch is a member of the Association of American Indian Physicians. His great uncle was an author of many Indian stories and was a former Representative to the U.S. Congress for the Delaware people.

DR. GEORGE BLUE SPRUCE, JR.

George Blue Spruce, Jr. was born in Santa Fe, New Mexico on January 16, 1931. He is a full-blooded Pueblo Indian from the villages of San Juan and Laguna. George spent much of his time in San Juan when not in the Santa Fe Indian School or St. Michael's High School in Santa Fe. From the third grade through high school, George's scholastic ability brought him high honors. He was president of the class in both his junior and senior years in high school. He graduated as class Valedictorian and won a state and national Elks Scholarship.

As a teenager, he took part in local Boys Club activities where he met "Doc" Renfro. "Doc" was a leader in the community and took a personal interest in youngsters. George had great admiration and respect for this man. When he found out that "Doc" was a dentist, he wanted to be like him.

The school guidance counselors tried their best to persuade George to change his mind. They did not think there was much chance of him being accepted into a health professional school. They assumed that even if he was admitted, he would have great difficulty in completing the courses. They were also sure that if he did finish, he would not be easily accepted as a dentist in the community where he grew up.

George was determined to achieve his educational goal. When he made his desire known to the Elks Association, they pledged their full support for his tuition and expenses. There

were still other financial problems, but George was able to meet them by working in various jobs, e.g. taxi cab driver, night watchman, and "beef lugger" in a meat packing plant. In 1956, he received his dental degree from Creighton University in Omaha, Nebraska. He served for two years in the United States Navy, commissioned as a Lieutenant in the Dental Corps.

In 1966, he returned to college at the University of California, Berkeley and received his masters degree in Public Health (MPH). In 1961, he received the United States Public Health Service Award for the best scientific paper presented at their annual meeting.

Dr. Blue Spruce has had a distinguished career in the U.S. Public Health Service having served as a dentist on Indian reservations in New Mexico, Montana, and Nevada. He is now a Dental Director in the Commissioned Corps of the United States Public Health Service with rank equivalent to that of an Army Colonel. Dr. Blue Spruce has been assigned to the Dental Manpower Development branch, National Institutes of Health, Bethesda, Maryland. Here he is responsible for the Divisions activities in administering Federal grants and technical assistance to schools of dentistry throughout the country. The grants and assistance go to schools which train dental students to utilize dental assistants efficiently. Dr. Blue Spruce is also responsible for the support of studies and projects directed toward improving utilization and effectiveness of dentists and allied dental personnel. He also promotes activities concerned with developing new careers within the dental and allied dental professions.

Prior to this, Dr. Blue Spruce was the Director of the Dental Department at the U.S. Merchant Marine Academy at Kings Point, New York. He was also a Consultant to the World Health Organization where he spent two years in the countries of South America.

In 1972, Dr. Blue Spruce was appointed Director of the Office Health Manpower Opportunity, with the mission of increasing the number of minority dentists, physicians, and other health professionals.

Also in 1972, George Blue Spruce, Jr. was selected as the

outstanding American Indian of the year. Presently, Dr. Blue Spruce is the Director of the Office of Native American Programs (ONAP) in Washington, D.C. His office is within the Department of Health, Education, and Welfare. He has always been concerned with matters relating to Indian health, and has been involved with Indian affairs.

He is married; his wife's name is Darlene. They have five children. His recreational pastimes include a great deal of tennis. He is a member of the Middle Atlantic Lawn Tennis Association, as well as the United States Lawn Tennis Association. He is also a member of Delta Sigma Delta Dental Fraternity, the American Dental Association, and many other organizations. His biography appears in *Who's Who of the United States, Who's Who of the Government,* and *Who's Who Internationally*.

Dr. Blue Spruce feels that the choice of a career cannot be made lightly. His advice: "Be serious, leave no room for halfway solutions. Once you make up your mind, pursue your goal. Research possible problems and pitfalls before you begin. Then, once you've made a decision, self-discipline yourself and stick with it. And you're bound to succeed!"

DR. SHELDON CHICKS

Dr. Chicks was born in 1934 and is a member of the Stockbridge-Munsee Tribe. The Stockbridge-Munsee are a New England Tribe who were displaced from their ancestral home during the 1800's. By the end of the 18th century they had come to rest on a single township, Red Springs, in east central Wisconsin. Although the Tribal land was soon lost to individual allotments and to mortgages, the Tribe retained its unity as a community and culture.

Dr. Chicks' parents are both descendents and members of the Stockbridge-Munsee Tribe. He is sixth in a family of nine children. Dr. Chicks grew up in an Indian community of subsistence farmers and seasonal workers. He attended grade school at the Lutheran Indian Mission that ministered to his Tribe.

The high school that Dr. Chicks attended was predominately white. Even though he did well academically and feels that he enjoyed school, Dr. Chicks recognizes that he "lacked either the inner or external impetus" to continue his education and go on to college after graduation from high school. For several years he worked in Milwaukee's industrial world of factories and foundaries. After spending two years in the Army infantry and then contemplating a career as a machinist, Dr. Chicks finally took the first step toward a career in medicine. In 1957, he enrolled in classes in a pre-med program at Marquette University in Milwaukee. He found that medical school was within his abilities and continued his studies until he graduated from Marquette Medical School in 1963. He was determined to pursue a career in psychiatry*. An internship at St. Luke's Hospital in Milwaukee and a three-year psychiatric residency at Milwaukee County Mental Health Center completed his training in 1967. He worked for several years at the Mental Health Center and in 1971, he began a full-time private practice in Milwaukee, where he is presently situated. His practice is primarily intensive individual psychotherapy with an emphasis on Freudian psychology.

Dr. Chicks feels that he has experienced very little direct racial prejudice in his life. He believes the reason for this may be that the Lutheran missionary, who worked in the church and primary school in his hometown, had a great deal of respect and admiration for the culture of the Indian people. Yet he lived in a community of Indians intermingled with whites. The whites were generally more successful economically, and he recalls feeling different and distinct from them in the community.

Dr. Chicks feels that his biggest problems in achieving an education were his own doubts about his abilities and his lack of direction toward any vocation. He did not make the decision to become a physician or begin to achieve that goal until he was 23 years old. At that time, Dr. Chicks' older brother was attending medical school; that, he feels, was the greatest impetus for him. It was only after he had begun his coursework that he developed a genuine interest which grew as he progressed further into the field of medicine.

Dr. Chicks has been a member of the Association of American Indian Physicians since the organization was created. He served one year as Secretary, and was elected President of the Association in August of 1974. Dr. Chicks is a consultant to various Indian groups and serves on the governing boards of the Milwaukee Indian Community School and the Milwaukee Indian Health Board.

DR. JOHANNA CLEVENGER

Dr. Clevenger, a psychiatrist* with a private practice in Dallas, Texas, was born November 20, 1937 in the Albuquerque Indian Hospital in New Mexico. Her mother was a full-blood Navajo, a woman who had attended college and taught school for many years. Dr. Clevenger's mother successfully made the transition from the reservation to the white world. Dr. Clevenger's father, a white employee of the Santa Fe Railroad, thought education was wasted on women; she was motivated to remain in school by her mother's example.

Dr. Clevenger went to a large high school, yet she was the only Indian student. She often experienced racial prejudice while she was growing up. For example, she and her mother frequently had difficulty getting served in restaurants, and once their landlord asked them to move because they were Indians. She found less racial prejudice in college and medical school, although there was some discrimination against her because she was a woman.

Dr. Clevenger changed majors often during her undergraduate years. She married a geology instructor after her junior year. However, he died of leukemia (a cancer of the blood) soon after their marriage. She decided to attend medical school and then went on to complete a degree at Southwestern Medical School in Dallas, receiving substantial financial help from the Navajo Tribal Scholarship Fund. She graduated in 1963. In medical school she met and married a fellow medical student.

Following graduation from medical school, Dr. Clevenger returned to Albuquerque for a year of internship at the hospital where she had been born. Following her internship, she and her husband worked together for two years on the Navajo reservation, where they adopted a child, half Navajo and half Zia. Dr. Clevenger also began to try to learn the Navajo language. In 1967, she returned to Dallas to begin residency in psychiatry, an interest she had since reading Sigmund Freud's *The In-*

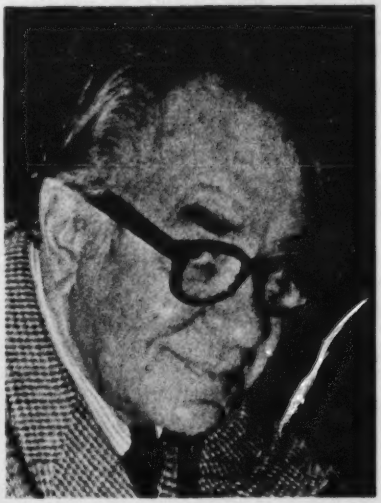
terpretation of Dreams, a famous book by one of the founders of modern psychiatry. She finished her residency in 1971.

Dr. Clevenger considers the Indian boarding school system an important psychiatric issue. She feels that the boarding schools are harsh, militaristic, and repressive. Indian children in boarding schools are liable to lose their ties with their tribal culture. Dr. Clevenger believes that Indian children should be able to remain at home where they can learn traditional values and ways.

She is an active member of AAIP. She says the Association has been very valuable by helping Indian health professionals maintain ties with their traditional cultures. She feels it is very important for Indian people to have Indian health professional role models. She intends to devote some of her future time to Indian mental health problems.

DR. LESLIE COLLINS

Leslie Collins is a retired American Indian physician. He is a Leni Lenape via a full quantum grandparent, and was born and raised along the Delaware River in New Jersey. The Leni Lenape were terminated a couple of hundred years ago. They moved into Canada, westward into the central states, and into Oklahoma. There are no Leni Lenape reservations in New Jersey and no tribal structure exists there.



Dr. Collins was born January 19, 1908 in Camden, New Jersey. In 1926, he "fled" New Jersey by joining the Merchant Marines; later he settled in the San Francisco area. Dr. Collins did not go to high school until he was 24 years old. He was told that since he would never go to college, there was no reason to go to high school either. But when he was 24, he decided that he wanted to be a physician, so he went to high school, graduating after one year. Dr. Collins remembers being considered an "old man" by his classmates—hearing remarks like "Hi Pops," and "How's about helping me with my algebra, dad?" After finishing high school, he entered the University of California as a special pre-med student. Dr. Collins went on to complete medical school at the University of California. First he practiced general medicine and then general surgery. Later he became a board qualified urologist*

Dr. Collins has been particularly interested in the "habilitation" of chronic alcoholic patients, with special interest in the Native American alcoholic. He is presently on the Board of Directors of the Sacramento County Alcoholic

Detoxification (removing the poisonous effects of alcohol) Center which he helped organize. He has been active in an all-Indian Alcohol Recovery House run by the California Intertribal Council and an Indian Alcoholics Anonymous group, an organization which tries to help people stop drinking.

Dr. Collins is also a volunteer consultant for the California State Department of Education. He works with his wife in the rural areas of northern California. Together they work with Indian children in kindergarten through the fourth grade. Dr. Collins has his own "Traveling Medicine Show" for classroom use. By showing the Indian students that they can aspire to be members of the over-all health team, Dr. Collins and his wife hope to influence more Indians toward health careers.

Dr. Collins is an active member of the AAIP, and is a member of its National Board of Directors. He retired from active clinical practice in 1973.

DR. CUSTALOW

Dr. Custalow grew up on the Mataponi Reservation in King William County, Virginia. He remembers going to a small school that had one large classroom with all six grades in the same room. The school was heated by a wood burning stove. After finishing grade school, Dr. Custalow went to junior high and high school in Cherokee, North Carolina, and graduated in 1956.

Dr. Custalow feels that one major educational barrier was his having been transferred to an Indian school for high school. At that time, Indian people were not allowed to attend the public high school in the nearby town. The BIA felt there were not enough Indians ready or eligible for high school to warrant building an Indian high school in the town. As for higher education, he "wasn't sure, after being in an Indian high school," that he would be accepted for college. As it turned out, he had no trouble even though he did not meet all of the college entrance requirements. In the fall of 1956, after having saved money he had earned that summer, he went to Bluefield College in Virginia. After attending Bluefield for two years, he transferred to the University of Richmond in Richmond, Virginia, where he majored in chemistry and biology.

Dr. Custalow had decided, while he was in high school, that he would like to go to medical school someday. When he graduated from the University of Richmond in 1960, that dream was realized and he enrolled in the Medical College of Virginia. He feels that he was motivated by seeing a couple of country doctors at work making house calls, and he recalls feeling that he would like to be a physician.

Dr. Custalow overcame the financial barrier by working during the summer and saving his money. While in medical school, he held part-time jobs and received academic scholarships which helped. Except for his freshman year, he worked all through his college years. He also worked 16 hours a day during the summer. While in medical school, he had three externships

to help bring in extra money. An externship is a program where a hospital will hire a medical student as a physician's helper, although the student has no official status in the hospital.

While Dr. Custalow was in undergraduate school, he found that he lacked some academic basics because of his experiences in the high school. However, he met people at his dorm who were willing to help him. One of the men got a high school algebra book and taught him from that. His math instructor was also understanding, and gave him individual help when he asked for it.

He feels that current medical curriculum is different than that which he experienced. For instance, gross anatomy was the first class he had. "It was a little jolting," he said. He thinks most students are expected to be a little shocked and concerned their first time in the laboratory. "You have to have determination." He said he lost 20 pounds in the first six weeks medical school.

During his second year at medical school, he was married. His wife lived at her home while Dr. Custalow lived in the dorm. It wasn't until the following summer that they were able to move into the medical school apartments.

He remained at the Medical College of Virginia after his graduation and did his residency there. One of the reasons for staying he cites, was the cost of moving and relocation, which he could not afford. Following his residency in ear, nose, and throat, and facial plastic surgery*, Dr. Custalow began his current private practice in Newport News, Virginia.

He describes his job as one of not only examining the ear, nose, and throat, but the entire head and neck area. His work in plastic surgery is largely the reconstructive type. A patient will come in with a problem that can be corrected surgically, such as a nose that is out of proportion with the rest of the face, or one that may be deformed, or one bent out of shape. Another area that he works with is the field of allergies. He does skin testing in his office to determine the specific type of allergy a person has.

Dr. Custalow is a member of the Association of American Indian Physicians and commutes to the reservations in Virginia to work with the people in the field of health care. He also encourages the young people to go on to higher education so that they can make life better on the reservations.

Presently, Dr. Custalow is compiling information on the Indian people of Virginia, and hopes to organize it in book-form someday. He is also an active public speaker on Indian health care. He is trying to get the public to look on the Indian in a in a more favorable light. "The Indian is a human being and he is capable of achieving as well as anyone else in society and should be given the same opportunity," he says.

DR. LORETTA HELLE

Dr. Helle was born on September 13, 1930 in Nome, Alaska. Both her parents are 1/2 Eskimo, so she is 1/2 Eskimo and of the Kawerak group on the Seward Peninsula. Her father was a mechanic, and her mother was a school teacher until the birth of their second child. There were five children in the family. Dr. Helle attended public school in Nome, which was quite an achievement, since there was at that time a separate BIA school for Eskimos (even though the public school was supposedly open to everyone). Dr. Helle's mother insisted that her children be accepted at the public school, despite the possible difficulties due to discrimination.

Dr. Helle believes that in all her years of study, she experienced more discrimination because of being a woman than of being a Native. Having attended school for a period of time, she noticed that earning good grades would bring about rewards and favorable comments from the teachers. Therefore, she studied a great deal and continued to be close to the top of her class with a high academic standing. To overcome the incidents of discrimination, she continued to strive for recognition as a high achiever, as did the other members of her family.

Dr. Helle first began to consider a career in medicine while she was in high school. During that time, she was hospitalized for appendix surgery. After that, she began to think that she might enjoy being a nurse. Later, in a math class at her school, she expressed this desire and her teacher encouraged her to try to become a doctor. Apparently he recognized her capabilities, when even she, herself, was unaware of them. That teacher

said: "You can always shoot for the top, and if you can't make it, you can always try for something lesser." Dr. Helle feels that the person who influenced her most in becoming a doctor was that teacher, Max Bieberman, who is now a well-known educator. He is credited with originating many innovative and progressive concepts in the field of education and philosophy.

Dr. Helle graduated from Nome High School in 1948, and received a Valedictorian Scholarship to attend Washington State University at Pullman, Washington. This scholarship, which was offered to all Valedictorians graduating from Alaskan high schools, consisted of funds for living quarters for the freshman year of college. Since Dr. Helle had her choice of rooms, she chose a private room in a freshman dorm. She realizes now that this was a mistake, since she had never left Nome for very long periods of time before and she had never been away from her family. Although Washington State was a fairly small school, Dr. Helle did not know anyone and the school seemed very large to her. She came from a high school with a student body of 35, and entered a university with a student body of approximately 7,000. As a young girl in a strange place, Dr. Helle was still much too proud to admit that she was lost and terribly homesick. In retrospect, she believes that if she had had a roommate, she probably would have weathered the first year somewhat better. Dr. Helle remembers pulling a pillow over her head and sobbing because she was so homesick, yet still too proud to let anyone know.

After the first year, Dr. Helle made many friends and adjusted to the different civilization and culture. However, she did have financial difficulties. Her father was very proud of her for going away to school and for her success as a student. When he heard that the Bureau of Indian Affairs would make loans to students who went away to college, he approached the BIA agent in Nome, requesting a loan for his daughter. The agent asked what it was that the girl was studying. When the agent learned that she was in pre-med, he suggested that if she would switch to nursing she could probably obtain the loan. If, however, she continued in the pre-med program, the agent said, it would be money down the drain to educate her; she

would never be a doctor; she would just get married and never practice. The BIA refused to finance her education. Dr. Helle's father left, "expressing an expletive that you might say was 'bovine manure,' only not in such elegant terms."

Since Dr. Helle was unable to obtain BIA funds to finance her education, it was necessary for her to work at part-time and summer jobs. At one time she worked as a waitress in a cafeteria, and at another time she worked as a lab technician in the bacteriology department. Another way of obtaining money for school expenses was through small "book scholarships" of $20 to $50. Sometimes it would take hours to fill out the various lengthy applications. Many people simply refused to bother with them, but for Dr. Helle it was a great deal of money, and she needed it to help ease the financial strain.

Again while at Washington University Medical School in Seattle, she experienced discrimination because she was a woman. When called upon in class, women always had to have the correct answer. Only the women were ridiculed if they answered incorrectly or did not answer at all. However, the worst obstacle that Dr. Helle encountered while in medical school was contracting tuberculosis. Tuberculosis (TB) is a very common disease among Eskimos. Other members of her family had had tuberculosis. She was forced to take a year's rest from her studies; when she returned, she was not allowed to take a full course load. As a result, she was forced to extend her last two years of medical school into three years.

During her medical training, it was Dr. Helle's desire to return to Alaska and to begin a practice among the people in her hometown, Nome. But her marriage, then her husband's education, and later his business, made it necessary to stay in San Diego, California. She began a general practice at San Diego County General Hospital. She had hoped to do her residency in psychiatry*, but there were no openings in psychiatric residency programs in the San Diego area. She feels that in General Practice, 50% of a doctor's work is in psychiatry anyway.

By the time that Dr. Helle had completed her residency, she and her husband had started a family. With two children, the

demands on her time were so great that she decided to limit her career to 40 hours a week. She began to work in the Public Health Service. She is presently working in Industrial Medicine*

Dr. Helle has also attended law school. She began in 1970 following the death of her daughter. She decided to take a year off to go to law school because she was too depressed about the death of her child to return to her practice which was primarily women and children. Dr. Helle liked law school so much that she stayed on to graduate in 1973 from the University of San Diego Law School. She says she has no intention of ever practicing law.

In addition to caring for her family and her career concerns, Dr. Helle has been very active in Indian-oriented programs. She was instrumental in organizing the Southern California Alaskan Natives Association, serving as Vice-President and Secretary of that organization. She has worked as the Medical Society Liaison Officer for the California Rural Indian Health Project in San Diego County on the Palo Reservation. She was a member of the Board of Directors of the Indian Center in San Diego. She was also a member of American Indians for Future and Tradition, a group that works in the areas of employment, social and economic benefits for urban Indians, as well as educational opportunities. Dr. Helle does not support Indian programs which create what she feels are racial barriers. She feels that if Indians are indeed going to become urbanized, as many Native people feel, then delaying that process with programs such as "Indian Free Clinics" is harmful. She feels that she cannot support any racially limited programs, Indian, Black, White, or whatever, on that basis.

Dr. Helle has been active in a number of civic and community organizations, and is listed in *Who's Who of American Women*. While she feels that her many accomplishments are not cause for distinction, it is clear that Dr. Helle is an outspoken and valuable advocate of Indian rights, women's rights, and human rights.

DR. FRED KINNY

Dr. Kinny was born May 21, 1947 in Fairfax, Oklahoma. He is 1/4 Osage. His family lived briefly in Stillwater, Oklahoma and in Albuquerque, New Mexico, but returned to Fairfax where Dr. Kinny graduated from high school. He liked school and did well in science. Originally he planned to be a dentist, but his family doctor convinced him to study to be a physician. He received his B.S. degree from Oklahoma State University, where he majored in zoology. To finance his undergraduate study, he took part in the school's work study program, worked as a zoology lab instructor, and received a grant from the BIA.

Money for graduate school was more difficult to find. The BIA said they had no money for postgraduate study. Someone told Dr. Kinny about an organization called Oklahomans for Indian Opportunities. He contacted them, and a woman named Iola Hayden intervened for him at the BIA. The BIA agreed to give him a grant to match the amount of the loan he had received, so he was able to enter medical school at Oklahoma University. Dr. Kinny's wife, Pat, who graduated from Oklahoma State University with a degree in elementary education, taught school during his last three years of medical school. He graduated in 1973 and began his internship with the Tulsa Internal Medicine Foundation. In 1976 he will complete a residency in internal medicine*.

Dr. Kinny and his wife plan to continue living in Tulsa; they have two children, Greg and Jeff. In the future, Dr. Kinny plans to do some work for the Claremore Indian Hospital. He feels that the conditions in this hospital are very poor; there are many patients and not enough staff. He is also thinking about working with the Public Health Service in the future. Dr. Kinny is a member of the State and National American Medical Association and an associate member of the American College of Physicians.

DR. THOMAS E. MATHESON

Dr. Tom Matheson was born on March 27, 1936 in Vinita, Oklahoma. He is of Cherokee descent. He grew up in Tulsa and Vinita, attending grade school in Vinita and then graduating from high school in Tulsa in 1954. He grew up in these small cities, and he never experienced any prejudice because he was part Indian. His family takes a great deal of pride in their background. His grandmother was caretaker of the Sequoyah Memorial which was the home of Sequoyah, a great nineteenth century Oklahoma Cherokee educator. Dr. Matheson's father owned the land where the home stood, and he gave the land to the State of Oklahoma in 1936 for the Memorial. Dr. Matheson's paternal grandmother was a full-blooded Cherokee, and she was his primary contact with Indian culture and his Cherokee heritage. His maternal grandmother is almost 1/2 Cherokee and also contributed to his education and pride in his Cherokee background. One of his maternal grandmother's uncles was General Stand Watie, a full-blooded Cherokee who was the last Confederate General to surrender at the close of the Civil War.

Dr. Matheson went on to college after graduating from high school in Tulsa. He received a B.A. degree in sociology from the University of Oklahoma in 1958. He received a scholarship when he finished high school which was a major contribution to financing his college education for eight years.

After completing a B.A., he attended Baylor University Medical School and graduated in 1962. He interned in New Orleans and then spent 2-1/2 years in San Carlos, Arizona with the Public Health Service from 1962 to 1965. After that, he moved to Miami and worked with an industrial medical group for five years, leaving this practice in 1970. He then moved to Prineville, Oregon where he has a private family practice today. His wife, Kay, is a Medical Technologist. They have

two children, Thomas and Kimberly. Dr. Matheson is not sure what led him into the medical profession. He just wanted to be a doctor for as long as he can remember.

DR. J. E. McALISTER

J. E. McAlister was born in Muskogee, Oklahoma in February, 1933. He is of Cherokee descent through his father's side of the family. He spent most of his life in the Muskogee area and graduated from high school there. He did not go directly into college when he finished high school but spent four years in the Air Force. After being in the Air Force, McAlister decided he wanted to be a "chemical engineer or something like that." He enrolled at and attended Northeastern State College at Tallequah, Oklahoma for three years. He does not know why he chose medicine, although his father was a doctor. Actually, he did not decide to enter medical school until after he had attended college for a while. Most of his undergraduate courses were in chemistry and biology. He did not receive a B.S. degree, but entered medical school in his last year of undergraduate study.

He applied to and was accepted at the University of Oklahoma School of Medicine. He received his M.D. degree in 1961. His schooling was financed partly by the G.I. Bill and partly by working while in college.

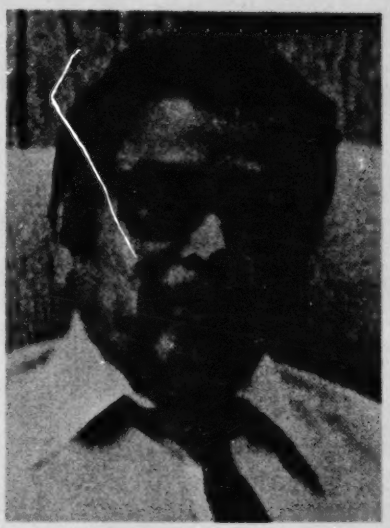
He is not actively involved in any Indian activities at the present time, but is a member of the Association of American Indian Physicians. He did not have contact with Indian activities while growing up, but his father talked to him a lot about their Indian heritage.

Dr. McAlister presently has a private psychiatric* practice in Norman, Oklahoma. He has had a few Indian people come to him because they had heard he was Indian. He has volunteered to do drug and alcohol abuse counseling within the Indian community. Dr. McAlister sees about 60 patients a week. He runs group therapy sessions with eight to ten people in each group, as well as having individual appointments. He does not usually permit his hospitalized patients to be segregated from the other patients. He feels hospitalization is necessary only for short-term crisis intervention. To him, mental illness is a failure

of communication and he sees his role as a psychiatrist as one which helps people understand and communicate more effectively.

DR. TAYLOR McKENZIE

Taylor McKenzie, the grandson of a medicine man, grew up on the Navajo Reservation at Shiprock, New Mexico. He attended the Navajo Methodist Mission School in Farmington and graduated in 1950. After graduation he went to Wheaton College in Illinois and received a B.A. degree in chemistry in 1954. He then went to Baylor University College of Medicine in Texas. He received his medical degree in 1958; he was the first full-blooded Navajo to become a physician. He went to Pontiac, Michigan to complete an internship at the Pontiac General Hospital and a five-year residency in general surgery* with the University of Michigan Medical School. Upon completion of his residency in 1964, he returned to the Navajo Reservation.



Dr. McKenzie joined the Commissioned Corps of the U.S. Public Health Service and was assigned to the Kayenta Health Center in Arizona. He worked there for seven months. Then he went to Tuba City Indian Hospital in Arizona, near the Hopi Reservation, as Chief of Surgery. In 1967 he went to the Shiprock Indian Hospital, again as Chief of Surgery. In 1970 he became the Service Unit Director of the Shiprock Indian Hospital; he continued there in the double capacity of Service Unit Director and Chief of Surgery until July of 1974. Then he moved on to his present job with the Navajo Health Authority, which he will keep for two years, under contract with the Indian Health Service. At the end of that two-year period, he will return to the practice of medicine. He plans to stay on the reservation permanently.

He does not recall encountering any racial prejudice in school, but he says he was so intent upon his studies, especially in medical school, that perhaps he just did not notice any. Dr. McKenzie says the biggest problem in finishing his education was money—that is, the lack of it. He had to scrape together a great deal of it to get through school. He was helped by some academic scholarships, such as one from the Navajo Methodist Mission School, and loans from the BIA. He also earned money during the summer, and his wife worked part-time while he was in medical school. Another serious problem with his college education was that he was so far from home. This was especially difficult when someone at home became sick, since he often could not get away due to the distance and his heavy study schedule.

Many things led Dr. McKenzie to choose medicine as a career. People who get sick on the Navajo Reservation often have no access to medical care; he wanted to be able to do something about that. He says "Navajos have an acute health problem. Because of the language barrier and hostile attitudes, doctors have not had an easy time among my people." Another problem is the low quality medical care on the reservation; there is a definite lack of doctors who really care.

Dr. McKenzie and his wife, Betty, are both Navajos; they have nine children, ranging in age from 3 to 21 years old. Dr. McKenzie believes that the Navajos should take over the reservation schools as soon as possible and assume the responsibility for educating their children.

DR. GEORGE C. MOORE

Dr. Moore is a physician with specialized training in Obstetrics and Gynecology* (OB-GYN), presently engaged in private practice in Ponca City, Oklahoma. He was born on March 17, 1935. Both of his parents are enrolled members of the Choctaw tribe, but Dr. Moore was not enrolled since the rolls were closed in 1907. Dr. Moore's father was Dr. C. W. Moore, a pediatrician, who is retired and living in Stillwater, Oklahoma. While George Moore was growing up, he was aware of the respect people had for his father, and when he was a sophomore in high school he decided to become a doctor.

Dr. Moore attended Oklahoma State University in Stillwater, Oklahoma for four years, majoring in pre-med. He graduated with a B.S. degree in 1957, after which he went on to Oklahoma University Medical School in Oklahoma City. During medical school, he worked in the Junior Internship Program; he received no scholarships or BIA assistance in financing his education. He graduated from medical school in 1962.

After graduating from medical school, he took his internship at Charity Hospital, an affiliate of Tulane University in New Orleans, Louisiana. Following his internship, he remained in Louisiana for a three-year residency in Obstetrics and Gynecology at Tulane and Louisiana State University. After his residency was completed, Dr. Moore fulfilled his military obligation with a two-year enlistment in the Air Force, stationed at Sheppard Field in Kansas.

Dr. Moore's involvement in Indian activities has been somewhat limited. He has served as a speaker for Indian youth groups on occassion. He has also been a member of Oklahomans for Indian Opportunity, Inc. He has had a well-established OB-GYN practice in Ponca City since 1968. He delivers about 150 babies each year.

Dr. Moore is not married. His hobbies include golf and a gun collection. He also enjoys boats and sailing. He owns an

18-foot sloop and is awaiting completion of the Kaw Dam so he can maintain a houseboat on the lake that the dam will create. His other interests include theater and acting. He teaches Sunday School as a member of the Episcopal Church.

DR. EDWARD POINTER

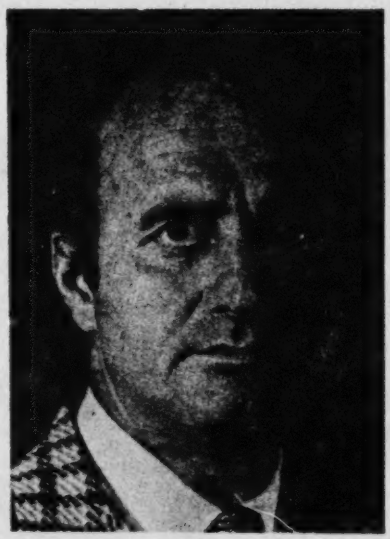
Dr. Pointer was born September 4, 1927 at Sallisaw, Oklahoma where he lived until he graduated from high school. Long before his graduation, he had decided to become a doctor. He is a member of the Cherokee tribe; his father was 1/4 Cherokee. He attended Northeastern State University at Tallequah as a pre-med student. He received his B.S. degree there and entered medical school in 1952 at the University of Oklahoma. He finished medical school in 1956 and interned at St. Anthony's Hospital in Oklahoma City until 1957. He had a general practice in Sallisaw, Oklahoma for the next ten years. In 1967, he decided to specialize in radiology* at the University of Arkansas Medical Center. He completed his residency in 1970. He practiced for one year in Fayetteville, Arkansas before returning to Tallequah to set up his present practice in radiology.

Dr. Pointer served in the Army in Japan in 1946 and 1947. He saved some of his pay to help finance his education in medical school. After his discharge, he became eligible for G.I. Bill assistance. He also received a John Hay Whitney Scholarship and worked during the summers surveying for the Army Corps of Engineers to earn extra money.

At present, Dr. Pointer heads one of the largest X-ray departments in the United States Indian Health Service. He feels a great need to upgrade medical services for the more rural population. He is working to see that the Public Health Service hospital in his area is replaced with a new, better-equipped one. He also is a volunteer speaker and advisor for Indian groups, regarding medical and health care problems. Dr. and Mrs. Pointer have two children, a daughter in law school and a son in Tallequah High School. Dr. Pointer is very interested in learning more about Cherokee history. He is a member of several professional organizations, including the Association of American Indian Physicians, the American College of Radiology, the Oklahoma Radiological Society, and the state and national American Medical Association.

DR. EVERETT RHOADES

Dr. Rhoades was born on October 24, 1931 in southwestern Oklahoma. He is on the rolls of the Kiowa tribe and technically considered 1/2 Kiowa. He grew up around Mount Scott where there was a large group of Kiowas, including several of his aunts and uncles. He attended a one-room grade school and graduated from Elgin High School in 1949. At about this time, there was a great revival of dancing and pow-wows among the Kiowas, and Dr. Rhoades was very active in these functions.



He received a scholarship to Lafayette College in Pennsylvania through a lucky accident: he happened to see a small item in his newspaper saying the college and the Zeta Psi fraternity were jointly sponsoring a scholarship for a student of Indian descent. He applied and was awarded the scholarship. Although he was very homesick, and missed the '49' dancing and the pow-wows especially, he stayed at Lafayette for three years before applying to enter medical school at the University of Oklahoma. He began his medical studies in 1952 and went on to become a Professor of Medicine in Oklahoma City.

Dr. Rhoades' greatest single problem in completing his education was finding enough money to go to school. The BIA gave him a small loan and a grant, and he received a John Hay Whitney Opportunity scholarship. He married Bernadine Toyebo, a full-blooded Kiowa, during his second year of medical school. She worked full-time as a secretary to supplement the family income.

One of Dr. Rhoades' strongest motivations for becoming a

physician came from the White side of his family; his maternal grandfather was a physician from a prominent Connecticut family. His maternal great-grandfather and great-uncle were also physicians. Dr. Rhoades' grandfather finished medical school in 1895; he moved west when he contracted tuberculosis. During a visit to Oklahoma, he met and married Dr. Rhoades' grandmother, 'Mahbonne,' a Kiowa. With this background, Everett did not consider a medical career an unusual one. However, he was the first Kiowa to obtain a medical degree.

Ironically, Dr. Rhoades has encountered some prejudice from certain Indians because of his appearance, which is not distinctly Indian. In spite of this prejudice, he is accepted by the Kiowas and has been elected to the Kiowa Tribal Council twice. He is presently Vice-Chairman of the Tribe. His political duties lead him to spend much of his free time participating in social and economic projects for the Tribe.

Dr. Rhoades has been taken into both the Kiowa Gourd Clan and the Ton Kon Gaut (Blacklegging) Society. His camp can always be found at the annual celebration of these organizations on the Fourth of July and Veterans Day.

Dr. Rhoades is a Professor of Medicine at the University of Oklahoma in Oklahoma City. He also works as a volunteer in Oklahoma City at the Indian Health Clinic in the Native American Center, which he helped found in 1973. He is also involved in the medical aspects of other Indian organizations, such as the National Congress of American Indians, the United Indian Tribes of Western Oklahoma and Kansas, and the Native American Legal Defense and Education Fund. He was the first President of the Association of American Indian Physicians.

Dr. Rhoades is less interested in helping integrate Indians into white society than he is in helping preserve Indian culture, which he sees as a great asset to America in coping with the problems of modern society. He thinks that the health professions are more natural professions for Indians than business or manufacturing. The Indians' closeness to nature and the important role of the healer and medicine man in tribal

communities make professions such as medicine and nursing natural Indian professions. He also says that these are dignified and important professions for Indians who want to assist their Tribes by improving health conditions and the quality of medicine, and by raising their standard of living.

DR. JAMES THOMPSON

James Thompson was born on February 12, 1944 in Tulsa, Oklahoma. He is descended from the Delaware Indian Tribe. His father, also a Delaware, was born on the Grand River in Oklahoma early in this century. Dr. Thompson traces his interest in his heritage back to his father, who is "living proof that an Indian kid can succeed if he puts his or her mind to it."

His family was poor and no family member had ever been to college. Although he was faced with a lack of money and discrimination against Indians, he managed to work his way through the University of Oklahoma; he earned a bachelor's degree in biology. Eventually he became an instructor at the University of Oklahoma.

He went to high school at Tulsa Nathan Hale and graduated in 1962. He was awarded an academic scholarship to Tulane University in New Orleans. After his college graduation from the University of Oklahoma in 1966, he attended Tulane Medical School, where he earned his M.D. degree in 1970.

Dr. Thompson feels that the biggest burden he faced in school was a lack of money. However, he discovered that there were many loans and scholarships for minority students, as well as part-time or summer work to supplement other money sources. "No Indian student need be concerned that he or she cannot go into one of the health professions because of lack of money. There are many opportunities, and one must look for them," he says.

Another problem he faced was the general attitude that a student must major in biology or another science field in order to go into medicine. "That is simply not so," he said. "There are basic courses you must take," he continued, "but I know many medical students who majored in history, English, or a foreign language." He believes that it is very important for each person to gear his studies toward things he enjoys and does well in. Grades are important in getting into medicine, he says.

"If I were to pick the largest obstacle to my getting through medical school, it would be the tendency of medical educators

to train you to regard people as "things,' rather than human beings," he said.

In Dr. Thompson's opinion, many health professionals become so overworked and tired that they do not find either the emotional or physical strength to be friendly to their patients, or listen to their problems, or respect their dignity as human beings. This can be overcome, but only through long, hard self-examination.

It is perhaps a combination of his personal feelings and two years in the Indian Health Service in Oklahoma that convinced Dr. Thompson to go into psychiatry*. He is presently studying at Chapel Hill, North Carolina. "While I was in IHS," he says, "I became impressed with the emotional problems of my patients and decided to become a psychiatrist. I came to this Program (Chapel Hill) because of strong orientation toward community psychiatry."

Dr. Thompson is in his second year of residency, and hopes to start a two-year fellowship in July, 1975 in community psychiatry. This program will provide training in designing and running community mental health centers and programs. One of the basic points of this program is to provide mental health programs to all people who need them, rahter than just a select few who can afford such a service.

Dr. Thompson is also interested in the civil rights of mental patients, in teamwork models of health care delivery, and in group and family therapy. He is an active member of the Association of American Indian Physicians and is very interested in the struggles of Indian people in all areas.

Dr. Thompson is married. His wife, Paula, is from Memphis, Tennessee. They have no children.

DR. H. C. TOWNSLEY

Taken from the Newsletter of the American Indian Nurses Association, Vol. 2, no. 2, March 1975; written by Dr. H. C. Townsley and Rosemary Wood, Executive Director of AINA.

Dr. H. C. Townsley will be joining the Mental Health Branch of the Indian Service in March, 1975. Dr. Townsley, a Chickasaw Indian from Kingston, Oklahoma is the first American Indian psychiatrist to work in the Mental Health Branch of the Indian Health Service since its formation in 1965.

Like many other American Indians, Dr. Townsley attended boarding schools as a youth. While in grade school, he attended the Goodland Indian School at Hugo, Oklahoma and later, Bacone Indian School at Muskogee, Oklahoma. After graduation from high school, the young Townsley worked at various jobs in all fields of construction.

According to Dr. Townsley, his early decision to become a physican was unrealistic. At the time, he had none of the prerequisites which are usually associated with attending medical school; i.e., money, educational preparation, influential parents and friends, etc. He did however, enter Tulane University in New Orleans, Louisiana and earned a B.A. in psychology. Through his own drive with unforgotten inspiration dating back to school days at Bacone, and with the influence of his art teacher, Acee Blue Eagle (a famous Indian artist from Oklahoma), he entered the University of Oklahoma School of Medicine and graduated with a medical degree. Dr. Townsley completed an internship at St. John's Hospital in Tulsa, Oklahoma. He received

additional residency training in family practice* in Louisiana, where he continued as a family practitioner in general medicine and surgery for seven years. He was fortunate in receiving a fellowship to finish his medical education from the John Hay Whitney Foundation.

In the course of his work, Dr. Townsley became interested in the psycho-dynamics of family and individual interaction. He therefore entered and completed a three-year residency program in Neuro-Psychiatry* at Central State Memorial Hospital in Norman, Oklahoma. For the past 2-1/2 years, Dr. Townsley has been the Director of the Oklahoma State Drug and Methadone Treatment Program.

Dr. Townsley has given much of his time and energy to the health and mental health concerns of Indian people. He is a member of the Association of American Indian Physicians and has served as Mental Health Consultant for four years to the Indian Health Service. He is also a consultant to the Native Alaskan and Eskimo people of Norton Sound Health Corporation in Nome, Alaska, a co-op which is owned and operated by Alaskan Natives. In this capacity, Dr. Townsley spent one month, in 1974, in Nome, Alaska where he visited people in their villages and homes. He also served on the national level as consultant to the National Institute of Drug Abuse Minority Drug Treatment Program. He will be a consultant for the Permanent Minority Grant Review Committee of the National Institute of Mental Health until 1979.

Dr. Townsley exemplifies a rare combination of both tribal culture and professional training. Expertise in Indian mental health is derived both from formal academic education, and from the education of everyday living as a member of the American Indian culture.

The Mental Health Branch of the Health Service has accomplished much in its 10 years of existence. Now, with the input and leadership of Dr. Townsley as the Indian Health Service's first Indian psychiatrist, the Indian community and other mental health professionals will have available the expertise from his two-fold cultural and professional experiences as an American Indian Mental Health professional.

DR. CONSTANCE URI

Dr. Uri is 1/4 Choctaw and 1/4 Cherokee. She was born in Arkansas and spent some of her childhood there and in Oklahoma, California, and Washington. She was raised primarily near Clear Lake, California. She attended grade school in Arkansas and California, graduating from high school in a town near Sacramento, California. At the University of Arkansas in Fayetteville, she earned a B.A. and an M.A. degree in zoology. She went to medical school at the University of Arkansas in Little Rock, Arkansas from 1951 to 1955. She remembers an ugly experience of racial prejudice from her first day of medical school: four students were assigned to each cadaver to work in pairs, with one reading instructions while the other dissected the body. One of the students at her table picked up a scapel and told her he did not like Indians, and if she put her hand across the midline of the body he would stab it.

Dr. Uri and her mother tried to get her some financial aid for school, but there was none available. As a result, she worked her way through college with waitressing and babysitting jobs. After training as a lab technician, she was able to get a job doing blood counts on rats used for experiments. After graduating from medical school in 1955, she did her internship at L.A. County Hospital in California. She remained there for two years doing her residency in anesthesia. After recovering from an illness, she decided to disassociate herself from hospitals and make a living as a 'free-lance' anesthesiologist*, spending her free time doing volunteer medical work for Indian communities. She is now working to get a hospitalization program for Indians at the Public Health Service Hospital in San Francisco.

Recently, Dr. Uri visited the Northern Cheyenne Reservation for a week and a half, refusing to accept the fee they offered; she accepted only money for travel expenses. While at

the reservation, she slept in the dormitories of the Busby Boarding School with the Indian girls enrolled there. She asked them how many were planning to go to college, and none were; she asked why not, but no one could answer her. At the end of the week she talked to the older girls again, encouraging them to consider college and telling them about the special funds available for Indian students. She said to them: "We want to run our own programs; and we can't run our own programs until you get an education." Many of the girls were encouraged and asked her to send them more information about continuing their educations and getting financial help. Now she is trying to arrange for a Southern Cheyenne man, now attending California State University at Long Beach, to visit with the boys in their dorm and do similar recruiting. The Cheyenne have very few health professionals in the Tribe. The Tribal Clinic needs counselors, an alcoholism program, and doctors who can relate to Indians.

During the summer of 1974, Dr. Uri was at a pow-wow in Oklahoma. While she was dancing, two Indian women came up to her and asked her if she was Dr. Uri. They said they were nurses from Claremore Indian Hospital; they were protesting poor conditions and inadequate patient care and needed some Indain doctors to back them up. Dr. Uri spent two days in a rural area where Indians lived in extreme poverty, and then she went to the hospital. The protesters—Dr. Uri and nineteen nurses—insisted that the U.S. Government negotiate with them immediately. For ten years the government had been promising a new Indian hospital for the area. She helped arrange an investigation of the Indian Health Care Delivery System in northeastern Oklahoma. One very good result came from the protest: three weeks after the protest, 8.5 million dollars was appropriated for the new hospital. The groundbreaking ceremony took place on March 1, 1975.

Dr. Uri is planning to attend the meetings of the Indian Health Advisory Board, a group set up several years ago to supervise the Indian Health Service; its health professional Board members are however, non-Indian. She feels there should be an office in Washington, D.C. with a full-time health professional who would concentrate on the problems of Indian

health from a consumer standpoint. This person would help with writing legislation and would keep the Indian Health Advisory Board informed about Indian health care at the grassroots level. Dr. Uri says she knows from personal experience that many Indians are dying because of inadequate health care, and many are abused both physically and mentally. Her compassion for her fellow Indians forces her to speak out against such abuses; she says, "I can't be silent."

DR. THOMAS WHITECLOUD, III

Dr. Whitecloud was born in New Orleans, Louisiana on December 29, 1940 at which time his father was in Tulane University Medical School. He is 1/4 Chippewa, from the Lac d'Flambeau Reservation. Thomas Whitecloud III was raised primarily in small towns in Texas and Mississippi. He graduated from Picayune Memorial High School, in Picayune, Mississippi in 1958. Then he attended Louisiana College in Pineville, and graduated in 1962 with a major in chemistry. He went to college on a football scholarship, as both his father and grandfather did. His grandfather was a lawyer.

After graduating from Louisiana College in 1962, he entered the Tulane University Medical School. He graduated from there in 1966. He did a one-year internship with the U.S. Public Health Service in Seattle, Washington and then returned to New Orleans for a residency in orthopedic surgery* at the Tulane University/Public Health Service combined program. He completed his residency program in 1971.

His father, Thomas Whitecloud, Jr., was the biggest influence in his decision to become a physician. His father also graduated from Tulane University Medical School, finishing in 1943. After World War II, his father joined the Indian Health Service, working in Browning, Montana and Cass Lake, Minnesota. He left the Indian Health Service in 1948, fed up with government bureaucracy, and went into private practice as a general practitioner in several towns in the South, mainly in Mississippi and Louisiana. He became active in Indian health care again in 1967 when he began working in California, in the Bay Area and in Los Angeles, with alcoholics and drug addicts. His example inspired his son. He died in April, 1972 at the age of 58.

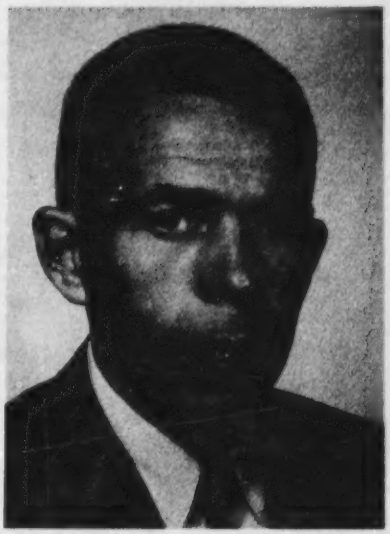
Dr. Whitecloud, III is now in academic medicine. He was Chief of the Department of Orthopedic Surgery for the Public Health Service Hospital in New Orleans before he joined the faculty at Tulane in 1973 as an Assistant Professor of Orthopedic Surgery. He also has a part-time private practice.

Dr. Whitecloud did not have very much contact with Indians when he was growing up. He never lived in an area with a very large Indian population. However, through his father's work in the late 60's and early 70's, and with the founding of the Association of American Indian Physicians, he has become more active in Indian health affairs. He was one of the founding members of AAIP, a past Treasurer of the organization, and presently serves on the Executive Board. He is also helping to encourage more development of the Native crafts of the Coushetta and Moumas Tribes of Louisiana.

Dr. Whitecloud expects to remain on the faculty of the Tulane University Medical School. He and his wife, Mercedes, have three children.

DR. CHARLES WILSON

Charles Wilson was born in Neosho, Missouri on August 31, 1929. He is 1/8 Cherokee. His mother is Cherokee, and her family is a direct decendent of General Stand Watie, the only full-blooded Indian General in the Confederate Army. Stand Watie was also a military leader of the Cherokee Nation. Dr. Wilson's mother was very interested in Cherokee history, and it was through her interest that he became oriented to Indian culture.



He graduated from high school in Neosho in 1947 and started his undergraduate studies at Tulane University in New Orleans. Although he cannot say what directly prompted him to become a doctor, it is possible that he was influenced by an uncle, a full-blooded Cherokee, who is a doctor and practices medicine in Tulsa, Oklahoma. After he graduated from Tulane, he stayed on to enter Tulane's Medical School.

In 1954, upon graduation from Tulane Medical School, Dr. Wilson began his studies in neurosurgery*. Neurosurgery is an immensely specialized and delicate technique involving surgical work on the central nervous system, the spinal column, and the brain. With this in mind, it is easy to see why Dr. Wilson did not complete his studies until 1960.

While he was in undergraduate and medical school, Dr. Wilson received some academic and athletic scholarships. He also worked at part-time jobs.

With regard to his medical training, he feels he has become so specialized that his talents are not directly applicable to the problems of medical care for American Indian people.

However, he hopes to see some of the shortages in the medical and health care services for Indian people filled by Indians, and he thinks that many more Indians need to go into the medical fields.

Although he has stayed mainly with academic medicine, and his practice is limited to the University setting, he sees his own aspirations as possibly reaching national prominence for his research on malignant brain tumors. He would also like to train young men and women to be leaders in the field of neurosurgery.

Dr. Wilson was on the staff at Tulane University for one year, on the faculty of Louisiana State University for two years, and on the faculty of the University of Kentucky for five years. He is presently Chairman of the Department of Neurosurgery at the University of California, San Francisco campus.

Dr. Wilson is married and has three children. When he has any spare time, he enjoys playing tennis.

GLOSSARY

Any term followed by an asterisk in the text is defined below.

ANESTHESIOLOGY: Anesthesiology is a medical specialty. An Anesthesiologist is a doctor who specializes in techniques for sedating people (putting people to sleep) for operations.

EAR, NOSE, AND THROAT (ENT) AND PLASTIC SURGERY: ENT and Plastic Surgery are both medical specialties. A doctor who specializes in these areas is concerned with the diagnosis, treatment, and repair of physical problems in the head and neck area.

FAMILY PRACTICE: Family Practice is a medical specialty. A Family Practitioner is concerned with the continuing and comprehensive care of family members.

INDUSTRIAL MEDICINE: Industrial Medicine is often referred to as Occupation Medicine and is a branch of medicine that concerns itself with the relationship of man to his occupation. It deals with the prevention of disease and injury, and the promotion of optimal health, productivity, and social adjustment.

NEURO-PSYCHIATRY: Neuro-Psychiatry is a medical specialty. A Neuro-Psychiatrist deals with psychiatric problems that arise from disorders of the human nervous system.

NEUROSURGERY: Neurosurgery is a medical specialty. A Neurosurgeon is a doctor who specializes in surgery on the brain and spinal cord.

OBSTETRICS AND GYNECOLOGY: Obstetrics and Gynecology are medical specialties. An Obstetrician-Gynecologist (OB-GYN) is a doctor who specializes in the delivery of babies, as well as the diagnosis and treatment of women's problems.

ORTHOPEDIC SURGERY: Orthopedic Surgery is a medical specialty. An Orthopedic Surgeon is a doctor who specializes in the diagnosis and treatment of bone problems. Also he is a doctor who sets bones.

PSYCHIATRY: Psychiatry is a medical specialty. A Psychiatrist is a doctor who specializes in the diagnosis and treatment of mental problems.

RADIOLOGY: Radiology is a medical specialty. A Radiologist is a doctor who specializes in the use of X-rays for diagnosis and treatment.

SURGERY: Surgery is a medical specialty. A Surgeon is a doctor who specializes in methods of operating on people.

UROLOGY: Urology is a medical specialty. A Urologist is a doctor who specializes in the diseases of the urinary tract.

Dr. James Thompson

Dr. Johanna Clevenger

Dr. John McAlister

Dr. Everett Rhodes